

SUPPLEMENT TO THE NÚRAFSHÁN

Vol. 3.

FRIDAY:—JUNE 23rd, 1899.

No. 25

Editorial Notes.

INDIA is to have another special course of lectures during the next cold season. Professor Ladd, of Yale College, U. S. A., will arrive about the end of November and remain until March 10th or 15th, 1900. His lectures will assume the character of the University Extension Lectures. They are to be fifteen in number and will cover a course of three weeks. The general subject of these lectures will be the Philosophy of Religion.

This course of lectures should be of great interest to missionaries, ministers, students in Colleges and Theological Seminaries. Such lectures should be of great value to the cause of Religion in India.

THE Series of Sunday School Lesson Leaves, published by the Núr Afshán for the Indian Sunday School Union, is now prepared by Rev. Dr. Henry Forman. They are substantially the same as the Lessons in Roman Urdú prepared by the same author and published in Allahabad.

These papers ought to supply a need in the Bible teaching of our secular schools working up through the daily readings to the lesson for the following Sunday. There should be a much wider use made of lesson leaves so carefully prepared. Will not our readers endeavor to secure for them a wider circulation?

The leaves contain (1) The scripture text, (2) The golden text, (3) The

explanatory comment and (4) The practical lessons. They are equally valuable to pupils, who can read, and to teachers. Specimen sheets will be sent free of cost.

A correspondent of the *Pioneer* inquires for a Christian Vernacular paper of an undenominational character suitable for his christian servants. Some one writing in answer suggested the Núr Afshán. We take this occasion to suggest to all our readers that they would bestow a favor upon their domestics, Christian and non-Christian, by subscribing for a copy of the Núr Afshán for their use.

We believe the current news found in this paper to be reliable and it is a matter of some importance to keep the people around us correctly informed as to what is going on around them. The Núr Afshán would be an antidote to Bazar gossip, which is often very pernicious. The religious articles and Sunday School papers would be a source of religious instruction to those for whom Christians in India are specially responsible.

AND now we have a Muhammedan Religious Tract Society otherwise the Anjuman-i-Izhár ul Haqq. It is located in Hyderabad, Deccan. It is devoted to the publication of literature for the enlightenment of benighted Moslems, and is sent out in the hope of shutting out the light of the Gospel of Jesus Christ.

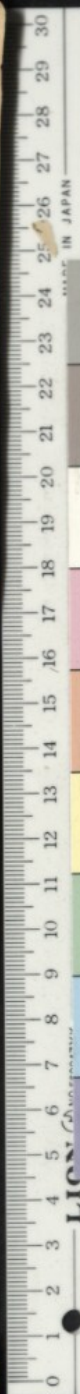
A pamphlet published by this society is before us. It is entitled

Rashla i Id-i-Zuha and contains the vilest insinuations against the character of Jesus, we have ever seen in print. The author is Maulvie Ghulam Muhammad of Batála. How Moslems capable of writing or reading such vulgar blasphemies can find fault with the *Ummidat ul Muminin* is hard to understand. Islám must be hard pressed when obliged to undertake to besmirch the pure and holy Jesus—the only sinless prophet of Islám,—the Qurán and the Traditions being witnesses.

THE passages in the *Ummidat-ul-Muminin* objected to by Moslems were without exception taken from Moslem writers of recognized orthodoxy. Unable to refute the statements of the book, they cried out for its destruction. Christian writers have already pointed out the fact that if books are to be bursed because they contain passages offensive to religious prejudices in India then the Qurán and many Moslem books must share the same fate. The Id-i-Zuha would be condemned to a like fate. Christians would not likely waste their time gathering in this rubbish, but possibly some Moslems might be found who would perform duty. Many of them undoubtedly condemn such writings.

THE only Jesus Christ of history is Jesus of Nazareth. The Gospels in existence tell of the life, death, and resurrection of this Jesus. This is the Jesus whom the Jews put to

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death on the cross. This is the Jesus of apostolic preaching and the faith of Christians in all ages. This is the Jesus mentioned in the Qurán:—the "Son of Mary"; called "The Spirit of God," "the Word of God"; who is said to have received the Gospel, and to be a sign of the judgement day. It is of this Jesus that Muhammad spoke when denying his death, he said the Jous lied in declaring they had put him to death.

What possible ground is there for this claim of Qadiáni Islamism—that there were two persons called Jesus: the Jesus of Christianity and the Jesus of Islám? As well might the Christian say there were two Muhammads; One the noble reformer of Makkah, the preacher of righteousness and the Martyr of Túr—the other the warrior prophet of Madina,—the man of many wives—the conqueror of Arabia—the founder of Islám!

Current Thought.

Living Up to the Rule.

BY REV. CHARLES M. SHELDON.

THE Bayville Baseball Club. It looks very pretty, doesn't it?" "Yes, but that's a strange rule you have about swearing."

"Why?"

"Well, it's not usual."

"I know several clubs that make such a rule. There's the Red Academy nine, for instance. We play them next Saturday, on their grounds."

"But you don't live up to the rule, do you?"

"Of course we do. What would be the use of it, if we didn't keep it?"

"I should think it would be pretty hard sometimes."

The speaker, who was Philip Ward's big brother just home from college, waked away smiling at his younger brother, who had just put on his new base-ball club uniform.

"Wonder how such a rule would work on a college nine," muttered the college student, feeling a little ashamed of himself as he compared his own conduct and speech on the base-ball field with that of his younger brother Philip.

"Guess I'll have to go to the ball game Saturday and see how the youngsters behave," he said to him-

self, after Philip had gone out to practice.

So when the Bayvilles and the Red Academy nine met to play for the school honors, Philip's brother was seated in the grand stand, and every boy on both nines knew that the famous pitcher from one of the great eastern colleges was present as a spectator. The knowledge of that fact nerved every player to do his best.

The rule about not swearing which had been adopted by both nines read as follows:

"If at any time during the game any player shall indulge in profane language he shall be disqualified instantly by the captain from further play and a substitute shall take his place."

The game was an unusually exciting one. Even Philip's big brother, who had taken part in some of the greatest college games of the year, became thoroughly interested. He cheered every good play of the Bayvilles, and when there was some specially brilliant play by Philip he stood up and waved his hat and shouted, "Good for you, young one!"

Philip, as captain of the Bayvilles, was very eager to win. The score was tied in the first half of the ninth inning, and the Bayvilles were now at the bat in the latter half. They succeeded in getting a base-runner to second, and then he took third on a passed ball by the catcher. There was no one out. Then the next batter on the list struck out. The one who succeeded him went out on a short fly to the pitcher, while the boy on the third base still lingered there, waiting for a hit to bring him in with the winning run.

It was just as the second batter went out on a fly that Roy Bruce uttered an oath, in his excitement and disappointment.

No one heard him except the members of the Bayville nine who were sitting on the players' bench, and Philip, who was coaching the boy on third. He heard the oath distinctly.

He came up to the bench at once and called out to the umpire, "Time!" Instantly the game ceased, and the boys on the bench surrounded Philip.

"Roy will have to leave the game," he said.

"Oh, now, what's the use of being so strict!" a chorus of voices from the Bayvilles arose. "Roy's our best batter. He can get a hit and bring in the winning run!"

"Nobody heard him except us. Keep still about it, Phil. Don't lose the game for a little thing like

that. Our substitute can't hit the ball. Let Roy go on."

All this appealed to Philip as such things can appeal to any boy. It was an exciting time for him. Up there on the stand his brother was curiously watching, and wondering why time had been called.

"You know our rule," Philip spoke slowly; I shall enforce it. Mr. Umpire, we put in a substitute according to the rule against profane language."

Roy dropped his bat and sulkily withdrew. The game went on, the substitute went to the bat and struck out.

In the extra inning the Red Academy nine succeeded in getting a batter to second on a two-base hit, and an unexpected triple brought him home. In the second half the Bayvilles failed to score, and the game was lost.

Philip's brother came down from the grand stand and went up to him at once. He was standing almost alone. All the other boys on the nine were angry with him for his decision in enforcing the rule.

"Philip, I want to shake hands on that. That decision of yours enforcing the rule was the finest play I have seen in a long time."

Philip smiled and walked off with the big brother, well pleased. The other boys had heard, and there was silence for a while.

"Philip was right, after all. What's the use of having the rule if we don't enforce it, even if it does go against us!" And the nine walked off, commenting more favorably than at first.

But Philip Ward had won a greater victory than a ball game. The big brother thoughtfully acknowledged that fact as he walked home by the side of the younger boy.

SUGGESTIVE THOUGHTS

FROM THE

WRITINGS OF REV. ANDREW MURRY.

DWELL much in the inner chamber, with the door shut—shut in from men, shut up with God.

Secret prayer cannot be fruitless; its blessing will show itself in our life.

The knowledge of God's Father love is the first and simplest, but also the last and highest lessons in the school of prayer.

It was the sight of the praying Jesus that made the disciples long and ask to be taught to pray.

Definite prayer teaches us to know our own needs better.

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Do not be thinking of how little you have to bring God, but of how much he wants to give you.

Faith in the promise is the fruit of faith in the Promiser.

May there be no doubt with God or with me as to what I have asked!

The law of the kingdom—the measure of faith must always determine the measure of power and of blessing.

Close fellowship with God involves special separation from the world.

A loving life is one condition of believing prayer.

Not according to what I try to be when praying, but when I am not praying, is my prayer dealt with by God.

To forget self to live for God and his kingdom among men, is the way to learn to pray without ceasing.

Prayer is not monologue, but dialogue,—God's voice in response to mine is its most essential part.

Personal contact with God himself is the only secret of power.

To the faith that knows it gets what it asks, prayer is a joy.

Prayer is the power by which that comes to pass which would not otherwise take place.

Let us hold fast the threefold cord that cannot be broken—the hungry friend needing the help, the praying friend seeking the help, and the mighty Friend loving to give as much as is needed.

With disciples full of faith in Himself and bold in prayer to ask great things, Christ will conquer the world.

Intercession is part of faith's training school.

Between the "have received" in heaven and "shall receive" of earth, believe; believing praise and prayer form the link.

Let the measure of Jesus' power to work in you be the measure of your boldness.

Only in the Spirit, but in these most surely can we know the will of God, and learn to pray according to it.

A life marked by daily answer to prayer is proof of true abiding in Christ.

Waiting continually will be met and rewarded by God himself working continually.

Let this be a message to all God's tried and weary ones, that there are more praying for them than they know.

GENERAL SHERIDAN AND HIS SON.

Two grave, quiet looking men stood on the steps of a big house in Washington some years ago. They were watching four bright children get into a cart and drive down the street, throwing back kisses and "good-by" to papa and papa's friend, the General.

The younger man, the father, was General Phil. Sheridan—"Fighting Phil," as he was called in those days. The General, the old friend, said:

"Phil, how do you manage your little army of four?"

"Don't manage; they are mischievous soldiers, but what good comrades! All the good there is in me they bring out. Their little mother is a wonderful woman and worth a regiment of officers, John. I often think what pitfalls are in waiting for my small, brave soldiers all through life. I wish I could always help them over."

"Phil, if you could choose for your little son from all the temptations which will beset him the one most to be feared, what would it be?"

General Sheridan leaned his head against the doorway and said soberly:

"It would be the curse of strong drink. Boys are not saints. We are all self-willed, strong-willed, may be full of courage and thrift and push and kindness and charity, but woe be to the man or boy who becomes a slave of liquor! Oh, I had rather see my little son die to-day than to see him carried in to his mother, drunk! One of my brave soldiers boys on the field said to me just before a battle, when he gave me his message to his mother, if he should be killed: 'Tell her I have kept my promise to her. Not one "drink" have I ever tasted. The boy was killed. I carried the message with my own lips to the mother. She said: 'General, that is more glory for my boy than if he had taken a city.'—Selected.

A BIBLE IN TOKYO.

Rev. H. Waddell, of the United Presbyterian (Scotland), reports that some time ago a copy of the New Testament was given to a man connected with the railway service in Tokyo. He did not care for Christianity, and without examining what it contained began to use it for waste paper. But one day he chanced to see the words "Love your enemies," and he was so struck with this new idea that he felt a deep longing to know more of this strange doctrine which he was now convinced must be very good. Then he went to the Ueno Mission, and asked for another and a complete copy of the New

Testament, so that he would be able to learn all that the Book contained. A copy was given to him, and he read it with great care. The result was not only his own conversion, but that of his whole family. Not long after his wife died a triumphant Christian death, and he and the rest of the family are connected with one of the Methodist churches in that city.

THE DINNER AT HOME.

The Montreal Witness prints this story of a poor woman who recently went to a saloon in search of her husband:

She found him there, and setting a covered dish which she had brought with her upon the table she said:

"Thinking that you are too busy to come home to dinner, I have brought you yours," and departed.

With a lough the man invited his friends to dine with him; but on removing the cover from the dish he found only a slip of paper on which was written:

"I hope you will enjoy your meal. It is the same as your family have at home."—Christian Guardian.

Selected.

"THE SECRET OF HIS PRESENCE."

By Ellen Lakhshmi Goreh.

In the secret of His presence,
How my soul delights to hide?

O, how precious are the lessons

Which I learn at Jesus' side!

Earthly cares can never vex me,

Neither trials lay me low;

For when Satan comes to tempt me,

To the secret place I go.

When my soul is faint and thirsty,

Neath the shadow of His wing,

There is cool and pleasant shelter,

And a fresh and crystal spring;

And my Saviour rests beside me,

As we hold communion sweet;

If I tried I could not utter

What He says when thus we meet!

Only this I know: I tell Him

All my doubts and griefs and fears.

O, how patiently He listens,

And my drooping soul He cheers!

Do you think He ne'er reproves me?

What a strange Friend He would be

If He never, never told me

Of the sins which He must see!

Do you think that I could love Him

Half so well, or as I ought,

If He did not tell me plainly

Of each sinful deed and thought?

No, He is very faithful,

And that makes me trust Him more.

For I know that He does love me,

Though He wounds me very sore.

Would you like to know the sweetness,

Of the secret of the Lord?

Go and hide beneath His shadow;

This shall then be your reward.

And whenever you leave the silence,

Of that happy meeting place,

You must mind and bear the image

Of the Master in your face.

You will surely lose the blessing

And the fullness of your joy,

If you let dark clouds distress you,

And your inward peace destroy.

You may always be abiding,

If you will, at Jesus' side;

In the secret of His presence

You may every moment hide.

Telegrams

Calcutta, June 15.

Plague is steadily decreasing in Calcutta, and during the last day or two there have only been a few isolated cases.

London, June 15.

The papers generally applaud Mr. Chamberlain's masterly exposition of the situation in the Transvaal, which is based on Sir Alfred Milner's despatches; disproving finally the idea of any unreality in the grievances of the Uitlanders. The *Daily Chronicle* alone condemns the mischievous and untimely publication of the despatches.

London, June 15.

His lordship added that he had a strong impression that the Currency Commission would submit a report establishing a stable exchange giving India for the first time for many years the due advantage of her financial connection with England. The debate is proceeding.

London, June 16.

Later.

Continuing his speech in the debate on the Indian Sugar Duties Act, Lord George Hamilton said that Sir H. Fowler's motion would deprive India of one of the greatest benefits we could confer. He feared that our Government would never be popular in India, and that its strength depended on the confidence of the people in our ability to maintain peace and to promote the material prosperity of the country. India had passed through troubles times, and there was still danger ahead. His Lordship maintained that the Sugar Act was justified both from the economic and Imperial points of view, and it was not only a blow struck in defence of India's own interest, but would also stimulate others to consider how to put an end to the vicious system of subsidised protection.

Paris, June 16.

M. Poincaré has failed to form a new Ministry owing to the exigencies of the Radicals. President Loubet is now consulting with the Presidents of the Chambers.

London, June 16.

The Transvaal Volksraad has adjourned to enable members to consult their constituents regarding President Kruger's proposals for the extension of the franchise and for increasing representation of the gold fields.

Rangoon, June 16.

A telegram has been received in Rangoon announcing the loss of the steamer *Amboyna*, belonging to the Raja of Penang. The *Amboyna* is a vessel of 428 tons and has been engaged for some time in trading between Rangoon, the Tenasserim coast and Penang. She left Rangoon on the 10th with a general cargo and a large number of native passengers. The vessel now lies half submerged off the Mergui coast. All the passengers and crew were saved.

London, June 16.

Sir H. Fowler's motion to disallow the Indian Sugar Act was rejected by the Commons by 293 against 152 votes.

Allahabad, June 16.

There has been some recrudescence of dacoity on the Muttra-Bhurtpur border, probably by a gang whose head quarters are in Bhurtpur territory. Mr. Knyvett, Deputy Inspector-General of Police, came down to Muttra from Naini Tal a few days ago in connection with the matter. The local officials are taking active measures of suppression.

London, June 17.

An Anglo-American treaty has been signed at Washington covering reciprocity with the Barbados.

London, June 17.

A Meeting of the moderate Burghers has been held at Pretoria, at which a resolution was adopted that the latest franchise proposals were capable of amelioration.

Later.

A large meeting of Transvaal burghers, which was held at Pardekraal, has endorsed President Kruger's proposals, and General Joubert, Vice-President of the Republic, and other speakers at the meeting deprecated war with Great Britain, but upheld the independence of their country.

The *Financial Times* states that the German Consul at Pretoria has been instructed from Berlin to inform President Kruger that Germany considers the British demands fair and reasonable, and desires President Kruger, as far as possible, to accede to them.

Allahabad, June 17.

Sentence of transportation for life has been passed on a young Mohammdan who committed a serious outrage in a railway carriage near Saharanpur.

Karachi, June 17.

To-days returns do not show either cases, or deaths.

London, June 18.

Sir Henry Campbell-Bannerman, in a speech at Herford yesterday, said that nothing had occurred to justify the military preparations against the Transvaal, and he believed that the British demands were obtainable by peaceful measures.

London, June 18.

A deadlock has arisen at the Peace Conference upon the British scheme for organised arbitration owing to Germany's opposition thereto. The German delegates have proceeded to Berlin to confer with the Emperor.

London, June 18.

A despatch from Foochow states that a missionary, named Phillips, and his wife, with another lady and several Chinese converts, have been murdered at Kienning-fu.

London, June 18.

Serious conflicts have taken place on the Servian frontier owing to raiding by Albanians and Servian troops. The Serbs say that the Turkish regulars were also engaged in the raids. The Porte and Servia are exchanging notes anent the outbreak.

London, June 19.

The Boer meeting at Paardekraal resolved that it was impossible to concede anything beyond President Kruger's proposal at the Bloemfontein Conference.

Paris, June 19.

M. Waldeck Rousseau has failed to form a Cabinet, owing to the refusal of M. Krantz to accept the portfolio of Public Works, which he considered an inferior post.

London, June 19.

In the House of Commons to-day M. Balfour announced that Government would introduce a Bill for taking over the Niger Company's territory.

London, June 19.

A treaty has also been concluded at Washington, arranging for reciprocity between America and British Guiana, and a similar treaty is likely to be concluded for Jamaica.

London, June 19.

Later despatches from Hongkong state that the Missionary Phillips and the ladies and

Chinese converts who were reported to have been murdered at Kienningfu, are safe.

London, June 19.

Herr Von Buelow, the German Minister for Foreign Affairs, speaking in the Reichstag, said the Samoa Commission may abolish the kingship in order to settle disputes, but in any event Germany opposes any encroachments on the Samoa treaty, and will demand an indemnity for the loss of property and the illegal arrest of her subjects.

Mussorie, June 20.

There is no possible doubt of the monsoon. We have rain almost every day, and to-night a big thunder storm is apparently immediately in over head with very heavy rain.

Bombay, June 20.

The *Times of India* in an editorial complains strongly of the apathy of the Foreign Office in being unrepresented at Bunder Abbas. Had the British Agent been there Government would have known that at least three Russians had been staying in the town for some time past. Government might also have been apprised of a still more curious circumstance. It might have learned that the whole town was recently set agog by the news that the Governor had recently received an important letter from Teheran carrying the tidings that tea town was to be handed over to Russia and a Russian official was shortly to arrive to take charge.

Allahabad, June 20.

Heavy rain had fallen at Allahabad on Monday evening, accompanied by thunder and lightnings. The weather condition reported are favourable for a continued general rainfall over the North-Western Provinces and Central India and for an extension of rainfall into the south-east of the Punjab.

London, June 20.

The *Daily Telegraph* states that Lord Lansdowne conferred at great length yesterday with the heads of the War Office, and it is understood that the question discussed concerned the Transvaal. The latest despatches state that a large exodus of women and children from Johannesburg and Pretoria has commenced. The natives are also quitting the mines in large numbers.

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